

M2220
Saturday, February 17, 1973
Westtown
Group IV
and
Sunday, February 18, 1973
Barn
Lunch

Mr. Nyland: Maybe we shouldn't make it too long, huh? I hope you're not too cold. It would be nice if we could talk about something that would warm you up—the cockles of your heart, for instance. What can we talk about that you can get excited about. Your ordinary life, and how to improve it? What to do with yourself when you don't know what to do?

Always a reminder of the necessity of growing up and how to become a Man, I heard the other day a very nice definition of what is a Man. The answer was: That what happens to a boy. And it is clear that is a happening—probably accidental, definitely mechanical and unconscious—and then we put ourselves next to it and say we wish to become a Man in the real sense of the word and we say 'harmonious,' a Man in equilibrium, a Man who can do. So, we take something in our hand to try to make something out of ourselves regardless of what Mother Nature may have in store for us, and if you look at it that way and see what we then are up against ... because we are not only just natural as human beings, but we are influenced by three different aspects of our life when we begin and then, gradually so-called 'develop.' The biological influence of course is obvious. The astrological, I think, we also can agree on—and the sociological one, which is dependent to a great extent on the astrological configuration because sociology is also subject to laws of astrology.

And therefore that what we take in depends entirely on how we are configured and that what is given to us from the outside. And then we consider that a Man as we grow up, as we develop in an ordinary sense—I mean, with a body and a brain and feeling—and accomplish certain things in life and maybe we are satisfied, maybe we are not, maybe there are too many

problems maybe we don't like it ... we don't know what to do about it, is that really the truth? Do we believe that we cannot do anything about it in an unconscious state? Of course we don't believe it. We think—and not knowing anything, now, about Work—that we really can make ourselves to be something that we really would like as an ideal and that we can strive towards it, and that we don't need anything else than just having a ... what we then call a 'Will' for ourselves to become what we think we ought to be.

This is a very big question that you really overlook. Because there is no sense becoming interested in Work unless you are fully convinced that that there is no other way of becoming what you wish to be. And to what extent can you actually rely on that what you think you can become when you don't know enough as yet about yourself ... but all the time you want to find out what you are and you start to learn more and more about what you really are, and *how* accurate that is and *how* truthful. You believe all the time that it is truthful and that therefore you can count on it. And many times the way you want to account ... or to count on yourself is by interpretation of the different things which don't seem to fit, that you have a reason for it. That you then rationalize about it and you find all kind of excuses, almost, so that you can quite easily say, "Well, that I cannot do, because...", and then comes the phrase because it's 'my nature' because it's 'my type,' because I have not been 'brought up' that way or because it's just impossible for me to be different, and then of course you have to accept that for yourself—that you are not different, and you don't sometimes want to become different.

And that, I think, is a great obstacle. Because if you really stay alive you will want to believe that whatever happens, that you could become that and all you need is time. Because if you have time enough, then in time you will become what you now set out to wish to be. If there are different relationships for a person in connection with others, or in connection with his work, or connection with that what he's interested in because of reading, education, that what he can do with his hands; whatever his qualities are for artistic development or for developing any kind of a talent he might have, I think as long as he remains alive—in an unconscious way, now—he believes that he still can reach that what he sets out to do. Even when in his early life his idealism may be a little bit crushed, he still thinks that it is not his fault. And as a matter of fact it never will be his fault, but when he says it's 'not my fault' but it is the condition or the way I have been brought up—or the outside world, or the way they treat me, or the way they expect me to be—then of course he is completely at fault in giving the origin or the cause of what actually

is happening to him. He has to find out first what he actually is and accept the responsibility for him as he is, and no further questions about that. Because any time that he wants to blame anything else, anybody, or any condition, he is off base.

There are limitations to a Man. He cannot grow further than, let's say, six feet. The limitations of course in his feeling and in his mind we know a little bit about. But that does not mean that he can find a certain way of extricating himself from such conditions—*provided* he understands the conditions as they are, and that he is what he is—and then he has freedom. By that I mean he has to find how to reach that kind of freedom. We have difficulties when we try to apply Work in our daily life. We have certain times, of course in the beginning enough energy and wish and we can do a little bit; and then a difficult period starts in because we cannot continue with it and many things ... we then believe that it is really a little impossible, and you become uncomfortable with yourself.

But, that of course is true with everybody, Conscious or unconscious ... or those who remain unconscious and those who even make an attempt to Wake Up. Because you have to go through that realization of bondage; and that that really means that psychologically or physically there are such limitations to a Man as his type, and since he has not built anything at all or practically nothing, there's nothing else to work with than only what he is by nature, and that of course we know is quite limited.

If one could believe in the possible development of a Man, that he actually could adapt himself to all conditions, or all the different kind of conditions which are in store for him in accordance with his own personality. There is much, much more than we can at the present time even grasp, or that we could understand what might be as a possibility. Because we don't know how our world could expand, and we stare ourselves many times blind on that what we say—"we cannot do it"—because we haven't even seen enough, and aside from that we have not even honestly tried. And this I think is a great mistake. Because people shut themselves off from a variety of different influences which really could help them a great deal if they could remain open to the possibility of that kind of an exposure; and then, having enough force of life still, they still are cramming it within a particular little bit of a framework that they call their personality and they don't want to go out of it. First, because it may be a little bit troublesome, and of course it is not always so nice because it is a new kind of adventure. In the second place, they hide behind the fear that they don't want to do it or expose themselves because they might

lose what they have already. And the third is, of course, the utter wish within themselves of staying where they are without making the proper attempts; even if the attempts could be made available, not to wish to pursue them because they don't want to yield at all from that what they think they are, or what ought to belong to them.

And in the last instance, it always is that kind of a self-importance. I call it that way, now. It is a self-centeredness. It is a desire actually not to wish to accept anything from anyone else because they have to feel that that what they do is their own. And, such stupidity that is. Because they are never their own. Ever since they were born, the world has been writing on them and they have received constantly from the outside world, knowingly or not, everything that they have become in accordance with, you can call it astrological 'laws,' or the way they have been constituted and are affected by any kind of a sociological or economic influence. They still have with them that what was given to them biologically, and whatever happened to be. The education and all the things from outside, they have reacted on a person and he has become mechanical. He has protected himself, he has been protected by conditions; and all the time he thinks that he is that what he is because he has to do that and that and so forth, and all it is is nothing else but a reaction of that what he has become, and not because of his own desires.

There should be a certain point in which he says this is enough, this is now what I have to work with. From now on I will become master of my fate. That is part of what is Work. It's a small part because Work can only give you a wish for change for yourself, but this time based on the acceptance first, of your mechanicality, and secondly, on the knowledge what you should do with it, and to what extent you should then Work on yourself, to mold yourself, to give yourself a chance for its *own* development. Its own *self*-development: Not in accordance with the ordinary laws of nature, or the Earth, or society, or anything that has been impressed upon you and you have taken in, and you still think that it is you. It isn't you at all. It's just an ordinary little bit of a creature who happens to be a boy and then wishes to become a Man. That is, I think, is a sad story. Work on oneself tries to change it, tries to give you at certain times a self-confidence so that something then can start to form within one that is real. And then you must have belief in that reality, because you have made it.

It is the kind of thing that God will allow a Man to become when he honestly wishes to love Him. When that relationship can exist between that what a Man is and that what is higher, and that he believes that by prayer or by contact with that higher force something can flow over

into him which then in time will help him and bring him back again into God's lap, into that what is Infinity—where he actually did belong already as life from the very beginning—and that he can consider his time on Earth as a certain period which he must go through because he happens to be here; that then the idea of living on this Earth takes on an entirely different aspect. And first one has to start to believe in that as a possibility: that there is a definite reason for being here, and not simply to suffer through one's life in the hope, being lost time and time again.

Because all of that refers to what the past was. One should Work in such a way that each morning you believe in a miracle, that you never know ... and never knew—and could not know, even—but that tomorrow there will be a chance. But today you prepare for receiving such a miracle; to say “I never knew how it could be, but it will come”—or, to have that belief that even not tomorrow, it will come in time because I Work for it. This is the strength that Work can give you, that kind of belief that it will be possible. And, it must be—also, that you're entitled to it. Because that is really the greatest part. I as a human being am entitled to know of my own death.. I am entitled to know what is in the future in store for me when I consider my life. I am entitled, when I Work honestly and seriously and constantly, that certain things will be disclosed to me—in time. I cannot judge about the time *when* because that I don't know, that is subject to a different kind of a law. But, I make a law for myself the way I wish to grow up. Because I have enough at my disposal for all kind of things and influences which I can let in, and other things that I can let out; that I don't want this and I do wish something else.

And that is the strength that I should have for myself: That I am going to make my life the way I believe it can be, and always, then, say “Not my Will but Thine.” And that is the difficulty. Because I don't want to get rid of my own Will. I have an idea and that of course is based on my unconscious existence, that is exactly where the happening takes place. Because if I allow that to continue to exist, I remain unconscious. Naturally I will become only what the Earth will allow me to be, and my own self-respect won't be there at the end of my life. I will not be satisfied, I will suffer, I will go through all kind of things which I don't like, and I will lose every once in a while even the desire to want to continue with my life because I am so confused.

Work should give one a very definite aim, and it should give one a foundation on which to start, and from there to Work. The aim, one can say, is a fusion with the totality of all life existing. That is an aim which is very far. The aim can be also the fuller development of that

what I am capable of and that what is now potential; so that in the actualization of the potentialities, that what I now wish to become I become fully responsible for, because it is my possession. The aim is then, when it is of my possession I can do with it what I wish. I can do with the three bodies, if they could come into existence I can make them join because I don't need them any longer since, then, in that kind of unity 'I' has a life force then, perhaps even with my name. I continue because now I am not any more in the hands of myself, I am now in the hands of God and then He will tell.

You see, Work is like that. Because 'I' is now a substitute for God as a messenger coming from Above filled with that kind of life, and only using that what I can prepare with my poor pitiful little hands. I call it a shell or something that's like a container, but it is empty. But, that's all I can make. Because I am subject to form, I really don't know much about life itself. But I can make some kind of a container so then I can ask it to be filled, and that is the kind of a prayer which, then, once and for all becomes the basis of my life. Because I dedicate my life—whatever that now may be in the future—to something else. Not myself any longer. I want to get away from me, myself. Because it will serve a certain purpose, in this lifetime on this Earth, on whatever is allowed; whatever Mother Nature will mete out to me and even go beyond it a little bit. If I can become a good salesman to tell Mother Nature that that what I am doing is also for Her benefit, then maybe She will let me go and say, "Okay, go into the world then, and see where you get." And, of course, at that time I have to eat my words. Because I don't know yet where I will get but I can find out what I have been, and when I then can accept that fact of having been and having become what I am now, then I start ... and that kind of a devotion starts at the moment when I Wake Up on a certain day at a certain hour, within one minute, and at a certain moment of the discovery of that what is Objectivity. That gives me the chance; for that moment and from then on by the Grace of God to become what I ought to be as a Man, and how to develop, and how to become open to all kinds of possibilities which are still in store for me and where I, then, will want to give up all the little things that now bind me. Because, I know they're in the way. They become an obstacle for me. I don't want to hold onto them. I don't want to hold on even to my own ideas about myself, and my idea of what I ought to become and so forth.

Because, who knows what I will become. Probably not at all what I think I ought to be. I want to become a Man, that's all I can say. I want to have within myself solidity so that then ...

and it doesn't matter anymore how old I get and what my life will give me and what other people tell me, and what I say. "Yes, I'm still young so therefore I can have ideals"—I keep an ideal all throughout my life. Why should I lose it. Because people tell me it's impossible, or because I think that I become a little bit weak and I don't want to continue living for it, or that I wish to become lazy because I expect someone else to do the work for me? Of course not. When I keep on breathing I keep on working, and if I only can find out how to Work, then there is no end.

Of course, that's what I want. I want Endlessness in my Work. I want an understanding of that what is an aim. I want to know *now* what it is that I might become, with certainty because I now *Will* it, and not wish it. I now dedicate that as an aim. I say to God, "Why do I introduce that, why do I think it is so important." Because it is the utmost denial of myself when I dedicate it—my life—to God, and I don't want to be selfish. I don't want to find out tomorrow morning that I still haven't done what I should have done yesterday already. And that I know sometimes, at certain times in my life that I discover certain truth, certain verity, a certain assurance, a certain certainty, even, that I know that I have touched an essence, or an essential quality, in such a way that I won't forget it. And that all the time, then, the outside work, outside life, outside people come and continue to write on me and use me, and soil me, and use me for their purposes. Because, they don't look at me as a person they want to help. Usually all they wish is to use me for their aim, and as long as I let them, of course I am sacrificed. That is not the kind of sacrifice I wish. I want to sacrifice myself because I wish to substitute, for that what I am now, something that could become permanent.

This is the yielding that I wish, this is the going along with different kind of conditions; not knowing exactly what they might bring me, but with a hope that when I can become and remain as Conscious as I can, that I still measure my acts, and all the deeds, and all the thoughts and feelings with my Conscience. That the aim is to develop that, to develop Consciousness so that I will know quite definitely that I won't deviate from the road that I have set out. And that road I have constructed. I have surveyed it, I have pointed it towards an aim of that what I wish to become as a Man who can do; in all kind of conditions to know, and in all kind of conditions relating to others to be able to feel whatever I wish to feel and can feel, and to which I then dedicate my life.

Because it is a necessity of recognition of that kind of honesty in the life of someone else, that I will profit by it. Because, I will learn something when I wish to learn. I have to know that

I want to learn. I want to know this very honestly—that I have to learn a great deal. Because honestly I don't know ... I don't know very much. I know a little bit about this ordinary existence and I know a little bit about influences on me. I know a little bit about the characters of some other people I deal with. But, do I know my essence? Do I know my reality, that essential-essence quality, that in which I myself, even, when I get there stand in awe? Because I cannot find words. They don't belong there. Even the language of emotion does not fit. It is a language without anything of words. It is a language which only is life, *without* a form. And that I want to find out—*what* it is to exist without such a form—and for that I have to accept *all* kind of forms in order to become well informed. That I wish with my life, and for that I say “God, give me the help and the grace,” the gratitude, the honest wish to become a Man to see what He, if He could see me, would approve of.

Work is like that in one's life. From the early years of distinction, when you can recognize already a little bit of differences of level, when in the ordinary sense of the word I go out into the world without protection; that I then can take whatever there is given to me and utilizing what I have received, and then say I want to be on my own feet and I can now take even whatever I wish because I will remain on my feet regardless of anyone affecting me. And then I grow up a little and I become a little bit of a Man in an ordinary sense, or I become respected, or I earn some money, or I marry, or I have an affair, or I love someone, or conditions, or Nature, or I am truthful to that what I promise, or I see what I can do with the talents I have and develop them. Then I become somebody walking on this Earth ... but, now where is my aim? Because I cannot leave it just to chance. It won't happen. Because I can say by chance I will become a Man, but I want to become a Man and I wish to become *that* Man and I want to see what this ideal that I have is worth, and I am going to test it because I am honest about my wish to see what it is. And I grow up, now, in my life and I get experiences one after the other and I place them, and I exhaust them, and sometimes I let them go because I don't know if there is room for it within me. Sometimes I feel I have lost out. Sometimes I say, “Too bad I was so stupid” and still, I keep on going. I go this direction, in that direction; maybe economically I am all right, maybe with my inner life I remain poor.

You know, it is not the outer world that will satisfy me. It is not just a couple of dollars in the bank. It is not even a relationship with a person who tells me she or he loves me. It is my own Soul that I am after. That I wish to build. Because I want to sacrifice whatever it is, even

family, for that kind of a purpose if it is required of me to give up everything and become—what was it—Job? He had to ... but the rich man who visited Christ, he didn't want to, he couldn't, it was too much, the earthly treasures he could not part with. You see, it is sometimes all or nothing. If I discover that I am still too much attached to certain things of an ordinary kind, I believe I have to look that in the eye. I have to find out if it is necessary to continue with that kind of possession, should I actually pay that much attention to that what has come from the past and really has no particular value because it is ephemeral? It will die with me. It is not as yet anything that has any particular permanent quality.

Because, you see, I gradually substitute my life. My ordinary life: I substitute it by bringing inner life to the foreground; and then wishing to develop that, and to believe in that more than in my ordinary existence. And it goes on like that, regardless how old I get. It doesn't make any difference in years. The relationship is that what is an aliveness within one, it has very little to do with the form. Because that becomes less and less important; and that what is simply idiosyncrasies, or that what is ordinary behavior forms, or that what is as it were a coverup of the life force—all of that becomes really so little when I love life within, when I remain—and wish to remain—alive. Really to say, all throughout my years, “Yes” to that existence, and not wishing to deny it.

You see, we're talking about a life's philosophy, about an attitude that one should have and not lose ... and wanting to continue with that what has been set out in the right direction and developing it, sometimes at a great cost. Because, what is this attachment that I still have to many things of myself. Many times it is only because I don't know what I will get in return, and I am afraid of losing something. But if I say I take a jump and there has to be something there that will catch me; you might say it is my 'belief' that something will be there and in my imagination I hope that something will be there, but there has to be a moment in which I say regardless of what I now lose, I cannot lose any more than I already have lost. Because that what I have accepted of myself has no more value because I have no thought and no feeling about it, and it just happens to be that existence ... and mostly of that kind of a form which life has taken, all of that is so small compared to the one essential quality that is the aliveness of my life. If that starts to predominate, if that becomes recognized by myself of myself and of others, then something else enters entirely different. And then I am reminded of the moments which were so precious and beautiful; that when I felt that life existed and turned into love for me, that I love,

then, that what is life because it leads me to the All-Loving Father.

And now you think that I am too religious maybe, and you think that I start to utilize certain words which only belong in church. And really, it isn't true. That what I am talking about is my inner life, and I talk about that because it is truthful. I just want you to know it—that it is a possibility of believing in it—and that regardless of how old you will get, that that constantly can be in front of you. And that will make you constantly more alive. Because that what is age drops off: in negativity of existence. I do not wish to continue to give value to certain things which are so temporary. I want to find in my life that what can remain until eternity, that what is I call God and the love of Mankind: The wish to help, to see, to be able to do, to create, to utilize that what is within me as force for the possibility of a creation of something that is permanent.

I've said many times, settle all affairs with ordinary life. Have whatever you wish, go to it, make sure that you find everything you feel you need. Go into the outside world. Live your life in any way you wish for yourself, with anyone. Go and get married. Go and have children. But also your aim, you should remember what will happen to your Soul. Where is it. How can that what is now a little hidden, how can it come to the foreground? How can it be in front of you? How can you remember it? How can you live in accordance with those kind of laws which you really ... you know already, by your heart, that they are more important than anything you can reason out—at least, reason with the mind you have at the present time.

But then you will get through ... you will finish with that. This ordinary existence has a certain time length not necessarily dependent, or equal, to the length of life you will have to live on this Earth. You probably will live a little longer. Because in unconsciousness you will get through, when you are alive, with all the different facets of ordinary existence, and now is the time to build that what you can at *that* time rely on, and can take the place.

The proper place, we say the 'Kesdjanian' fulfillment of yourself, that what is the reality of an emotional life which then can take over when your poor body will die and be put into the Earth. Let it be buried. Life will not be buried, ever. It will soar above you. It will stay around a little longer—forty days, I have said—to establish contact. It will be, I said yesterday, in a spirit form until it finds its proper place where it belongs. That would be an aim: To find a place for oneself wherever life exists, that then it can choose the kind of a form that is in conformity to the reality of such life existing; and not interfering, because of its form, with the attendance of

the laws which govern that kind of level on which my life then will exist.

It doesn't matter how many levels there are, I honestly don't care. I care now about that what is my level at the present time. I care about three things. I care about my past; I care about the future as a possibility; I care about my present as actuality. You see, the past is already ephemeral, it has gone, it has no more value. By present, at the present time is the only actuality I know about. The future I believe in, because I hope for the possibility. I hope even for the potentiality that I now realize, that that could become that what belongs to an ideal of a Man, maybe harmonious in the sense of Gurdjieff, maybe definitely a Man who does know what to do. But the consideration of that kind of a possibility depends, now, on what I am at the present time. And I live day by day trying to realize that the now is now; during a day that the now, when it is at the present, is not as yet tomorrow, but that tomorrow there will be another now. But now I prepare for that what will come and in that sense I believe in the future. I live as if one is eternal. I live as if one loves forever and ever. I live in such a way as if one need never die, as if that what exists now always will exist. And that it becomes more and more free from that what is an ersatz for his existence, which is the form temporary; also good for the purpose, even like words are good for a purpose of expressing a feeling; even when an 'I' in one's head is good for the expression of an emotional quality towards someone else; even if breathing is good for a Man to be in contact with that what is his inner life, and exhaling for him becomes the expression towards the outside world.

We talk about these things, with Work. Because Work gives you the opportunity to see yourself as you are, and it might even give you the wish to continue with your life when you once find out what is your place, and what might be your aim. When you can find out what is the reason of your own existence now, here, at this time and living in these conditions, and having within oneself such a wish to become free. But the realization of being bound and together with that wish for freedom, there should be a wish to understand the bondage so that then there is another kind of a wish to undo them in the most royal way. 'Kingly,' I say sometimes: King being Consciousness, but with such wish that it is really the reality of an emotional state *par excellence*, without any comparison. Then we will Work because we start, then, to understand life.

To Gurdjieff. [Toast]

side 2

Sunday Lunch

Mr. Nyland: So I think that the time that we now have that I can talk, is almost endless. I don't have to look at Bill at all to see if we get to the end. Because we won't get to the end that easily, and probably I won't talk as long.

There are a few things I want to mention to everybody in general. It is necessary that we understand that gradually the world is changing in the sense that there is more control by federal agencies or any kind of a local authority. The whole process that is taking place, particularly ecologically, gives people an idea that they have to look out for a variety of different things they never have considered before. And because of that there is an increase in the strength of certain regulations and rules and even laws, and we, as people living under that, have to conform. It extends of course also to Warwick and to our surrounding, and the way certain people now in authority look at us, and you have to consider that more and more perhaps such things become for us obnoxious but still we have to live within that particular regulation. One is the zoning regulation which has brought up a question which we already know about for several years. The question is, how much can we do about handcraft, and to what extent should it be considered a manufacturing activity; and if that is really a manufacturing, we are not entitled to do it in a residential zone. It brings up zoning laws. It brings up the possibility of seeing if regulations could be made that we would be permitted.

But, at the same time we have to pay attention to certain indications or certain remarks that have been made about us, and for that reason I want to tell you that your behavior will be more and more under a certain scrutiny. And it is necessary to represent what we talk about in an internal sense and that becomes more and more open to the public ... without having to explain what we are, so that we make the appearance that there is something within us. So if you see, for instance, that we are tearing down temporarily the little addition that we put on the little garage, it is with that in mind: In order to clarify the atmosphere first, before we can have permission to continue to do what we would like to do. So don't be dismayed about it. It is just a matter of getting on the right side of the authorities and remaining legal and to see what we can do; that it is understood that it is for a good purpose, and that the understanding on the part of those who are, as I say 'in authority,' that they then know that we have a good aim.

There's another little regulation you must continue to keep in mind when you get to Amity. The parking problem is always a difficult one, and we can park on one side of the street but not

on the other. The way where you can park is in front of the Guest House, on that side of the street. The other side is absolutely forbidden. It is already a very nice thing for any kind of a policeman, if he wants to get up in the morning and find something that is wrong, he can come to Amity and usually find a car in the wrong place. [Laughter] Now, this has to stop. Because we will go after it. We will try to improve Amity, and anyone who sins against that particular kind of a rule which we now set up, I would almost say his car will be towed away.

But, it has to do with your attitude regarding that what is a necessity for a Group to behave as a Group, and to improve the level of understanding of what a Group should be; which of course depends on what each person is, and it then refers back to what you feel that you ought to become as a Man. So ultimately it will reach that kind of a decision you must make regarding your own Conscience; and that although we can put up certain signs here and there and remind you, it still comes down to what you really wish to do in conformity, in joining that what is now what I tried to explain to you: That it is quite necessary for us to behave as a Group should behave normally, and not in excesses of any kind.

Try to keep that in mind. Because it might even remind you when you have a tendency to be careless, that that kind of a carelessness when it is expressed by you is not expressed at the right time, and that for that reason you have to do something about yourself. You have to learn that, I think. Some people do it a little easier than others, dependent on the difficulties in which they have already lived and where maybe they have already paid in some form or other. But when your nature is careless, when your nature is sloppy, when your nature is that you wish dirt around which you don't clean up, when your nature is the use of language which doesn't belong to a Man when he wishes to grow up, then you must really understand that that is something that you have to pay attention to; in the first place, for your own sake, but definitely for the sake of other people.

In addition to that, for instance the question of paying on a Saturday and Sunday is a little bit forgotten. We pay on the basis of honor. We don't pay because someone else is after you. You must come and pay, don't try to sneak in or somehow or other try to get away with it. We still have too many latecomers. It is not right, and the Spring is coming even if it is cold today. No excuses you should take for yourself, that you start to justify your behavior. Make your behavior such that you attend to certain rules of conduct which you can set up, and which should be in relation to that what is an aim for yourself. Even if you don't do it for yourself, it should be

in relation to an aim of the Group as a whole so that, then, you take that kind of responsibility.

When I talked last night about what a Man could become—and should— ... and understand his mechanicality in an unconscious state, what you should do is to dream a great deal during the day. Dream about the possibility of development. Dream is ... a dream is based on that what you know of your own behavior, and then comes back to you sometimes in a more free form, not as much in associations with others. And what in particular can happen in the dream—and this belongs to a night dream or a day dream—is that you are freer from associations which, in an ordinary state of so-called ‘half-awakening’ always will take place and the association then is in the direction of excusing yourself or justification, when you can dream about yourself and there are not that many associations possible, you can get closer to the truth in seeing yourself in that kind of a dream of how you have been, and maybe you can make an attempt, then, to be better when you Wake Up.

It is not necessary to ask people to be Awake or to be Conscious all the time. The requirement of unconsciousness on this Earth means that people have to behave many times in an unconscious way, and that only at certain times it is necessary to bring forth that what is one’s inner life. I’m not contradicting what I have said before—that you ought to Work as much as you can. That applies to the possible development of yourself until a certain level has been reached; and with that kind of a level and the existence of a certain form of Consciousness and even of course your Conscience, it may not be necessary to pay such attention to your wish to Wake Up because many times you will already be Awake. Sometimes we call it accidentally, sometimes it is a result of attempts you have made in the past ... but you must not forget that sometimes it’s quite useful just to be unconscious when the energy which is used for the form of unconsciousness is of a lower character; and that there is no particular process of conversion which is necessary, and that it becomes sinful, even, to use forms of energy of a higher kind for purposes of a lower kind.

This is a matter of your Conscience when it starts to function Objectively. Because, the rules of an ordinary conscience in an unconscious world are quite different. We say it is ‘right’ and ‘wrong’ to do certain things, the question of right and wrong is an entirely different one when you reach a different kind of a level: and then you have to have a judgment about the justification of the use of energy, and you become more and more in control of that kind of energy which is given to you for a very definite purpose, and, when it is adjusted to the wish to

become a Man it is not adjusted to that what is an ordinary Man on Earth. It has to do with your physical body and your emotions much more than with your mind, and you have to feel your way about and you have to be very careful about understanding what your body is telling you.

The body itself having a certain definite place in relation to either the mind or the feeling, has for itself a certain sense of existing, and we talked about the Sensing exercise as giving the body what it really requires when the emotional center is a little bit separated from it. But, then you have to become quite sensitive to the demands of your body. The reason is that if we don't satisfy the body properly, it will set up a certain commotion within the three centered equilibrium. And we want, above all costs, to keep an equilibrium. Because if that doesn't exist, you will have trouble even to tell yourself that you ought to Work. If there is no particular friction and the body is satisfied, the body will start to live its own life. It will live as long as it is required to stay on Earth, and more and more that that what is feeling and what is your mind will become independent of the body itself, than only using the body for the execution of thoughts and feelings, which then become more and more Objectively tinted.

When the body is sensitive in itself and knows of its own existence—and for which reason we try to develop this Sense organ—that what the body then requires when it feels it is out of equilibrium, is almost a demand on you that you have to give it some satisfaction in order to bring the balance back again. That is the requirement one understands with one's feelings. Because the feeling is very sensitive to the conditions of the body; particularly because of old associations which still exist and of course will continue to exist for quite some time, and then that feeling will tell you that you ought to do something for the, as I say, the 'satisfaction' to put the body back again into the place where it belongs.

Now, either the body is satisfied because it is empty, or it is dissatisfied because it has received too much attention. It is your Conscience that will be the judge of that. You must know what you can allow for the body to do. You must not ask too much of the body ... but you must not sit quiet when the body is not even sufficiently active, and that kind of a balance for the body itself will help you in your Work. Because, what will be the result: If the body is in equilibrium by itself, it will be a perfectly good object for Observation because there is then no desire to change anything that the body is doing. You will be able to accept it the way it is, and already then you are satisfying this question of Impartiality.

Try to see what you can do this afternoon with your body. Try to become very observant

about it. Try to become very sensitive about what the body is telling you; independently of your mind and independently of your feeling just to see if the body can actually, as it were, ‘talk’ to you so that you become sensitive to that kind of a voice. And then with that in mind and having satisfied such a requirement, you will be able to Work much, much more *for* yourself. Because the body has no objection, there is no reason then to like or dislike it; it is something that exists for a very definite purpose, and it leads more and more to the place where the body should have ... which the body should have: that is, the servant of a Consciousness and a Conscience.

What we talk about is many times perspectives of what life ought to be, and looking into the future and hoping for the possibility of really becoming a Man. And that kind of a consideration sometimes you can call too much theory or too much talking about the possibilities of the future which is far away, then we come back again to life and we sit at this table and we work and here is a day, and there is something to be done with yourself. So that now the translation of whatever we have talked about in the last week on a Monday—or a Wednesday, or Friday, or even Saturday—that now you take that totally together, you extract from it what can be applicable in your state as it is now. Try to remember whatever was maybe a little theoretical, you make it practical for yourself. This is a different kind of a conversion problem: To take that what is instructive, what is affecting you in your mind about which you also can also feel in the right way, to see what use it can be for you. And that I call the conversion of theoretical knowledge, or feeling knowledge, into the actuality of application, particularly regarding the performance of your body.

Then you take a week like we have had—and I said it was concentrated and there were many many different subjects we touched on, and many which have ... and could have an application—you have to sift it out a little bit. You have to refresh your memory. You try to recall certain questions, answers to certain people which perhaps affected you, and sometimes maybe you haven’t even heard. Keep in contact with these things of the last couple of months. They have value. Take time out of your ordinary existence and devote it to a little bit of listening once in a while, or some kind of a quotation, some kind of a reminder. Sometimes that you may, in discussions have with other people so that the level of yourself is at a certain height, and that from there on you start to direct your life.

I say it, because this afternoon is still ahead of you. I do not know how much you do remember and how much attention you want to pay to it, but I do believe it is necessary that

every once in a while you come really to grips with that kind of a conflict. That what is your inner life that has to come out, that what is your outer life which has to recede: You become the judge of how you want to affect that kind of equilibrium within yourself. You must ... if you want to allow me to say it, you must make decisions. You must become clear about your aim at a certain time that you honestly wish. You must not be deterred from that. You must not allow contrary thoughts, like justifications and all kind of rationalizations, to take the place of the necessity of making a decision. You must not allow conditions which have existed in the past and with which you are familiar, to take over and tell yourself that “you cannot do anything about it anyhow, because...”, and then you refer to an experience you have had.

That’s why I talked last night about miracles. You should take whatever is the past and roll it up together and stand on it, and stamp on it if necessary. Because Goddamnit, that *has* to be and it has been unconscious states, don’t believe in it any longer when you have an idea that you can grow up. You make an attempt, you say it to yourself “I do it” regardless of whatever the difficulty is. That is the persistence you should have. When you want to break a stone you keep on hammering it and hammering it and hammering it until you’re completely either exhausted or that finally the stone will give away. In the presence of Objectivity all your subjectivity will finally fall down. It has to be done. When Cassandra talks about Troy and the walls will fall down, seven times it was necessary to go around it with the little army, and the last day seven times ... seven times and then it fell. That you must remember. Don’t give up simply because it doesn’t succeed in the first or the second or the third try. Keep at it, because that’s the only way you will conquer the difficulty of your own sleepiness. Do it in a small way. Do it in simplicity. Don’t do it because you want to show off. Don’t do it because someone else is going to admire you afterwards. Do it for yourself and your own self-respect, within yourself you will know then that something has existed and that you can look towards it, looking within the realization “this is me,” and that I can stand on even if it is just a foot square.

You remember, I used that kind of a phrase before. It is big enough to stand on. It is not the world as yet but it can expand, it can grow, and so will you when you stand on it and wish to Work on yourself. Your world will enlarge, gradually you will be able to take on and take in much more than what you have seen before. You will derive benefit from any kind of an impression that you then can receive, because you are open to it. And that once and for all, when that door is open, keep it open. It will blow a little bit with the wind and it will close a little bit,

but push it open again. Because you said I want that kind of a fresh air to come within my heart, and from my heart I will send it to the place where it really will stop blowing. Because I want quiet around me: that is the stillness within oneself, and that kind of a stillness will be your strength.

If you can remember, if you can do something about it for yourself, if you can make that determination that you really wish, you will be able to do at least one little thing to add one iota to the total strength of yourself. Because that kind of an iota is not subject to the height of your physical body. The growth of a Man is not physical. It is by putting one on top of the other; that the Soul begins at the 'Si-Do' of physical, that it is helped by the Kesdjian body to keep it straight, and to keep on pointing upwards in a vertical line; so at the end of one's life one has reached, if possible even the 'Fa' of 'Sol' ... the 'Fa' of Soul and perhaps, on the road towards the 'Si-Do' a full determination of wanting to give that what is of this Earth, to leave it and to continue with that what is of a higher nature.

I listened the other day to your reading when I was away. It was very lovely to hear it. The book contains so many things that when you keep on hearing it or reading it yourself, that it sets in motion many different kind of thoughts which, by association, become really understandable. And sometimes one sits in awe in front of that collection of thoughts, feelings, of descriptions of that what is really life, and the difficulties and obstacles which are in that book and which are to some extent overcome—or, maybe even partly destroyed like Gurdjieff sometimes indicated that that was his wish: to destroy nonsense and to build in its stead the possibility of something that could exist even on Earth, and, because of that could become remarkable. And I was very happy to listen to it, to hear ... to hear voices talking about Work in the form of All and Everything. And I said to myself "how marvelous that at least I can hear it," you are fortunate that you still can read.

Use as much as you can *now*, of all the talents you have. Don't neglect them. Make them better if you can. Sharpen them. Don't forget any talent you do have. Put it to work. Make sure that it is still yours ... and that you continue constantly in that kind of a development and then add the tower, which is your Soul, on top of that what may be a completed physical body. The tower is always that what will give you a special kind of insight within yourself and an ability to look around in the world. I call it sometimes *Aufsichts Turm*—that what is a tower from which you can look into the surroundings and oversee very much what is taking place—and what you

then can claim to make your own. Whichever way it is that it happens with you, keep up your good wish, your intention, your real desire to Work on yourself, and I hope Gurdjieff can bless you.

So, to Gurdjieff. [Toast]

End of tape